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ANNIVERSARY ADDRESS FOR 1848,  
TO THE  
ETHNOLOGICAL SOCIETY OF LONDON ON THE RECENT  
PROGRESS OF ETHNOLOGY.

BY JAMES COWLES PRICHARD, M.D., F.R.S., PRESIDENT.

In addressing the members of the Ethnological Society on the occasion of another Anniversary Meeting, I may venture to assure them, that the studies which it is the purpose of their Association to promote, continue year after year to gain a more extensive place in the public attention. I do not found this remark on the mere probability of the assertion; though there can hardly be room for doubt, that, in the general increase of knowledge, and when the energies of the human mind are awakened to every species of inquiry which it is endowed with faculties to pursue, the history of our own species will cease to be neglected. I make the observation on the evidence of facts. The most obvious of them is, the establishment, in various places, of associations expressly devoted to the cultivation of Ethnology. In the next place may be noted, the great number of memoirs, connected with ethnological inquiries, which have been read during the last four years, before societies in which the subjects of discussion are not so limited; and, I may add, that these inquiries have engaged the attention of persons eminent for learning and ability, whose example and authority give an impulse to the pursuits of ordinary men. I may also advert to the frequent appearance of new works,—some of them periodical publications,—designed to illustrate the history of nations and of the human race. Such works now issue from the press in various parts of the world, where, some time ago, we should not have expected to find anything of a similar description; I shall only allude at present to an excellent journal of scientific and historical information published at the Cape of Good Hope, and to a new periodical work which makes its appearance at Singapore, in the Malayan peninsula, and is intended for the collection of information connected with the ethno-

logy of the Indian Archipelago. I may also allude to a periodical publication which now regularly comprises ethnological articles, printed by the Missionaries of the London Society in the Samoan Islands. A still more encouraging token of the general diffusion of knowledge on this subject, and of the beneficial results likely to arise from associations like our own, is to be traced in the works of maritime explorators, or of persons who have either been sent out by Government, or induced by motives of individual enterprise, to embark on voyages of discovery to distant countries. In the reports which have been published of late years by persons returning from such expeditions, we do not find, as heretofore, mere extracts from log-books, interspersed with such occasional remarks on the countries visited and their inhabitants, as were fitted only to display the ignorance of the writer on all subjects beyond the sphere of his technical pursuit. Many of the late voyagers (and especially of those appointed on Government expeditions), who have been induced to publish an account of their discoveries, have proved themselves to be persons highly informed in the various departments of science, and competent to the task of extending the sphere of our knowledge as to the history of human races and languages. I shall only advert, by way of proof, to the publications of Captain Fitzroy and Mr Darwin, to those of Captain Gray, and to the narrative of my late excellent and much-lamented friend, Mr G. W. Earle, who, if he had survived the voyage on which, to the deep grief of his friends, and great loss to the cause of science, he has lately perished, would have added much to what he has already contributed towards the history of the native races of the Austral Seas.

Ethnology does not, however, owe its late rapid extension to those only who have cultivated it for its own sake, but is perhaps still more indebted to the attention which has been given by learned men and learned societies to correlative inquiries, bearing more or less directly on the history of the human race. In order to form a correct idea of the present state of ethnology, and the prospect of its future extension, we must for a brief space direct our notice to the progress of these investigations, and to the results obtained by them.

New light has been thrown of late on the history of nations, and particularly on the history of those nations which are supposed to be the most anciently civilised, by researches into Palæography. This term, which is fortunately well understood, includes all that relates to ancient inscriptions, the records of the early history of mankind, written during the first ages of the world on rocks and monuments of various kinds, which the present generation is now everywhere learning to read. There are at least two other parallel roads of archæological research, which lead us into the same remote regions of human history, but which are not yet designated by convenient and definite terms. They might be entitled, according to strict etymological rules, Palælexia and Palætaphia. Palælexia means the archæology of languages. It is what German writers call "*Sprachenkunde*." A learned member of this Society, who has contributed greatly to its extension, has proposed to term it "*Ethnographical Philology*." To this I have only to object, that the study in question is not ethnographical, but ethnological. If any one dislikes the new name which I have proposed, I shall be satisfied with the expression, *Archæology of Languages*.

The most able, and altogether the most remarkable, attempt to carry forward the explorations made on this path into new regions, that we have witnessed of late years, is the discourse delivered at the Ethnological Section of the British Association, during the last meeting of that learned body at Oxford. I term it the most able attempt, without fear of contradiction from anybody who heard it or will read it. How far it is successful, I am not competent, and shall not venture, to determine. The title of this memoir has a particular reference to the language of the ancient Egyptians, but its purport is in reality much more extensive. It takes a comprehensive survey of the history of languages in general, and of the great divisions of mankind which are founded on their classification. In depth of research and extent of philological investigation, this memoir can only be compared with the celebrated dissertation prefixed by Baron William Von Humboldt to his treatise on the "*Kawi Sprache*." But the Chevalier Bunsen has gone further than his countryman

and predecessor into questions relating to the historical development of nations and languages. For this he had the advantage of later and more extended research, in several branches of the subject, and particularly in the history of the ancient Egyptian idiom, and the relation in which it stands to the comparatively modern Coptic. He begins with a survey of the history of philological researches, in which he reviews all that has been done, with any remarkable success, to advance this study, from the Cratylus of Plato to the age of Adelung, who first set forth a systematic outline of the "Sprachenkunde;" and again from that time to the era when it was destined to assume the character of a new science in the hands of Frederick Schlegel, Bopp, Grimm, and William Von Humboldt. The investigations of these writers are carried on by the Chevalier Bunsen to their ulterior results, so far as these can be reached or anticipated by the most penetrating foresight. The languages of the Old Continent are divided by him into three classes, which indicate, in a certain point of view, so many successive stages of development. Two of these are the well-known Indo-European groupe, which the author terms, with Schlötzer and others, the Japhetic idioms, and the Semitic, Shemite, or Syro-Arabian languages. To each of these great stems are assigned geographical centres, as well as chronological periods of development. A third and more ancient phasis of human language is now revealed to our view, for the first time, by the author of this memoir. It is represented by him as a more rudimental and imperfect organisation of articulate speech, but as constituting the primitive material, as well as the common groundwork, of both the later developments. It is termed by the author, the *Chamite* system; and it is said to be exemplified or represented by the ancient Egyptian language. By this it is not meant that Egypt was in reality the local centre of its formation, but that the type of this earlier formation has been longer preserved, like other remains of a remote antiquity, in Egypt than elsewhere. These are the principal features of the Chevalier Bunsen's theory, stripped of the magnificent covering which the immense learning and the discursive genius of the author has thrown round them. The same

volume of the Transactions of the British Association, in which the Chevalier Bunsen's essay has just now appeared, contains others read before the Section of Ethnology, some of which are very able and elaborate compositions. Among these is a memoir on the Classification of the Languages of Africa, by Dr R. G. Latham, a paper which is announced as forming the commencement of a series of similar memoirs, destined to comprise all the known languages of the world. There is likewise a learned essay on the Celtic Languages, by Dr Meyer, who is well known to have studied, with remarkable success, the literature of the Celtic nations, and to whom both England and Germany look for a further elucidation of their history. I shall presently have occasion to mention some other papers of great interest that were read on the same occasion.

I must now endeavour to take a brief survey of the late explorations of ancient history on another path, that of Palæography.

The Journal of the Royal Asiatic Society of Great Britain, as well as some of the most celebrated periodical publications which make their appearance in Germany, have been of late much occupied by a series of investigations relating to the Cuneiform Inscriptions. In the short anniversary address read before this Society in the course of the last year, I took occasion briefly to allude to the Cuneiform Inscriptions; and as every year witnesses some considerable advancement in these researches, and the last year and a half have been the period of some remarkable discoveries, I shall now attempt to point out, in a very summary manner, the results which the efforts of learned men have yet obtained in this path, so far as they tend to elucidate ancient ethnology. It is well known that the inscriptions in characters termed *Cuneiform* or *Arrow-headed*, are pieces of writings inscribed on rocks, monuments of stone, and masses of brick, and cut in characters which are composed of cuneiform or wedge-shaped strokes or arrow-headed lines, differently grouped and disposed. These inscriptions do not consist of merely a few lines or brief sentences, like the "Runes" of Northern Europe, which are mostly short epitaphs. They are in many instances long com-

positions, covering a large space, which, since some of them have been decyphered and read, have been found to contain historical memorials of the most celebrated nations of the East, and notices of important revolutions in the early history of mankind, and particularly of those celebrated dynasties who divided between them, or held successively, the dominion of Asia. The longest and most extensive of these inscriptions as yet known, is, as I believe, that of Behistun or Baghistan, of which our illustrious countryman, Major Rawlinson, has given a full description in one of the last volumes of the *Journal of the Royal Asiatic Society of Great Britain*. This inscription covers the surface of a smooth, perpendicular rock, 1700 feet in height, situated on the western frontier of Media, on the high road from Babylonia. Like many other inscriptions of the same sort, which were engraved under the dominion of the ancient kings of Persia, it is *trilingual*, consisting of three separate inscriptions in three different languages. All of them are inscribed in letters consisting of cuneiform lines grouped together, but the grouping and the characters are different in the several inscriptions, and form different alphabets belonging to separate languages. The same import seems to have been repeated in each of the inscriptions; and it has been conjectured, with great probability, that the three languages were the popular idioms of the great nations of the Persian empire, viz., the empire of Darius Hystaspes, whose exploits the inscription records. The legend of one of the inscriptions, which, as I have observed, seems to be repeated on the two others, has been almost completely decyphered and read and explained by Major Rawlinson, with wonderful ingenuity and unquestionable success. The language is that of the ancient Persians, the subjects of Cyrus and Darius. It is fortunately so near the classical Sanskrit, that the words are explicable, through the medium of that language, with some assistance from the Zend.

The character as well as the language of one of these triple inscriptions having been satisfactorily elucidated, attempts were soon made to decypher the other two forms. These are supposed to be Median and Babylonian, these

two nations being, as it is supposed, next to the Persians, the principal races subject to the empire of the Achæmenidæ.

The second, termed conjecturally the Median form, has not been as yet so much studied as either of the others. Professor Westergaard, who has bestowed more labour upon it than any other person, attempted at first to ascertain the groupes of characters which corresponded to the proper names occurring in the Persian inscription which had been read by Major Rawlinson. Among them were the names of Darius Hystaspes, Cyrus, and Xerxes. This led to the discovery of various groupes of cuneiform lines representing letters, and furnished a clue which enabled the ingenious interpreter gradually to make out an alphabet. The alphabet was found to consist of about 100 elements, each represented by a small groupe or congeries of wedge-shaped lines. Many of the grammatical forms of the language have since been discovered; and the result is curious and unexpected, so far as the relationship of this language is concerned. It is believed by Professor Westergaard, as well as by Major Rawlinson, that the idiom of the second class of cuneiform inscriptions, which they term the Median, is associated by its grammatical forms, not with the Persian, to which the Median language has always been believed to be nearly related, but to the idioms of High Asia, or that class of languages to which the Turkish and Tartar dialects belong, and to which the names of Ugro-Tartarian and Turanian have been affixed. If this opinion should be finally established, it will bring us to a very curious and unexpected result, namely, that the races of people who divided between them the territory of Iran, in the days of Astyages, were nearly the same as those who now inhabit it. The old Persians, whose language was an Arian dialect, nearly akin to the Sanskrit, and who were a part of the same race which passed the Indus, and occupied Northern India,—these Arian Persians are represented by the modern Tájiks, who are the native Persian people of towns and cultivated districts, while the Iliyahs, or the roving and nomadic tribes, who form the equestrian and military part of the population of Persia, and to whom the nobles and the royal caste belong, being of a



Turkish descent and northern origin, must be considered as allied to the race of the ancient Medes, though they are descended from hordes who have migrated from High Asia, and have passed the Oxus and Jaxartes, long since the time of the Medes, and even subsequently to the reign of the last Sassanian Yezdejird. It must be allowed that this conclusion is against all antecedent probability; and that if we were to judge from all that ancient historians have left us, we should conclude the Medes and Persians to have been only branches of one people.

The third kind of cuneiform inscriptions is more interesting than either of the former, inasmuch as it promises to lead our researches to periods of much greater antiquity. This is called by Major Rawlinson the Babylonian writing. He says, "*The Babylonian is unquestionably the most ancient of the three great classes of cuneiform writing.* It is well known that legends in this character are stamped upon the bricks which are excavated from the foundations of all the buildings in Mesopotamia, Babylonia, and Chaldæa." "It is, therefore, hardly extravagant," as Major Rawlinson observes, "to assign its invention to the primitive race which settled in the plains of Shinar." The inscriptions which are considered as belonging to this third kind of cuneiform writing display greater variation in the forms and groupings of the letters than what are found in the other two kinds. There are four varieties, which are distinguished as follow: First, the characters called the primitive Babylonian are discovered in the ruins of Babylon, at Erech, Accad, and Calneh. The characters found in the third column of the Behistun and other trilingual inscriptions in Persia, differ, in some particulars, from these old Babylonian letters, and they are supposed, by Major Rawlinson and others, to be a slight modification of the most ancient form, adapted to the custom of later times, when the Babylonians were subjects of the Persian empire. These last characters are termed the Achæmenian-Babylonian, as having been used under the Achæmenide kings, or the successors of Cyrus. The third variety of the third kind of cuneiform letters are the Assyrian. This is the form used in the inscriptions found lately at Khorsa-

bad, Nimroud, and Nineveh, in the ancient Assyria. The last variety is that termed, by Major Rawlinson, Elymæan. It has been traced at Mal-Amir, in the ancient Elymais.

It appears that the Babylonian and Assyrian writing was susceptible of further modifications. A memoir has just been printed on the cuneiform inscriptions of Van in Armenia, written by Dr Hincks of Dublin, whose attention has long been directed to this investigation. These inscriptions were copied in Armenia by the unfortunate Schultz, about twenty years ago. The alphabet used in these inscriptions belongs to the third kind, but differs in some respects from the Babylonian and Assyrian varieties. The language is decidedly different from that of the inscriptions at Babylon and Nineveh. Dr Hincks thinks it closely allied to the Sanskrit. Antecedent probability would lead us to expect to find it Armenian, an idiom which, though of the Indo-European stock, is but very remotely allied to the Sanskrit.

The investigation of this third sort of cuneiform writing, I mean the Babylonian and Assyrian, is likely to tend hereafter to more important results than have yet been obtained; and it is the more interesting, as the region through which it prevails is the scene of the wonderful explorations of M. Botta, and Mr Layard, at Khorsabad, and Nimroud. The discoveries of Mr Layard are likely soon to be published under the auspices of the curators of the British Museum. Those of M. Botta at Khorsabad are now, as I understand, under the investigation of the learned M. Eugene Burnouf, already well known to have contributed greatly to the earliest discoveries in cuneiform writing, and the author of a great work on the *Yaçna*, the litany of the ancient Magi, a portion of the *Zendavesta*. M. Botta, who explored the remains of art at Khorsabad, supposed to be the ancient Nineveh, has long been employed in preparing a great work on his discoveries, the appearance of which would doubtless have been assisted by the French government, if the late deplorable events had not thrown the Continent into anarchy, and arrested the progress of social improvement in the world. Some letters from the author to M. Mohl have been published, with 55 plates of sculptures, statues, and inscriptions. M.

Botta penetrated into the interior of a vast mound, containing a series of halls and chambers, covered with reliefs and paintings displaying historical events, and representing the manners and customs of the old Assyrians. The style of their sculptures is said to exhibit a higher state of art, than the monuments of Egypt. The excavations of Mr Layard at Nimroud (supposed to be the city of Nimrod), are much more extensive. The drawings of the sculptures there discovered, are wonderful for the perfection of art which they display, as well as for the state of preservation. These remains belong to the ancient dynasty of Assyrian kings, who reigned at Nineveh before the age of Sardanapalus, and whose very existence has long been doubted, though it rested partly on scriptural record, and in part on the testimony of Greek historians.

The ethnological fact of greatest moment that may be inferred from these discoveries, supposing the opinions which I have cited as to the language of the Median writings to be correct, and supposing also that the Assyrian inscriptions are in a Syro-Arabian dialect, which there is reason to believe, is the almost juxtaposition, or the existence in adjoining districts, during the earliest epoch of history, of the three greatest Asiatic families of nations. Sir William Jones, in his *Historical Essays* which at the time when they were written, seemed to throw a new light on the history of eastern nations, thought he found traces, which concentrated, or brought near to one common point, the principal races of men. He sought indications of the existence of the Indo-European race, the Shemite or Assyrian or Syro-Arabian race, and the Tartar or High Asiatic nations in some part of the ancient Iran. But proof was at that time wanting, and he was obliged to eke out a few plausible arguments by abundance of conjectures. Now, however, we have the fact as it is alleged before our eyes. We have long inscriptions in the language of the Japhetic or Arian race of ancient Persia, in the country where they were governed by their native kings of the Achæmenian or Caianian dynasty. To the northward is the adjoining region of Media, where it is supposed that the language read by Westergaard was spoken,

and this, as we are told, was a Turanian or Tartar speech; while, at no great distance, on the western side of the Tigris, human language had undergone a different culture, and that remarkable dissyllabic idiom had been developed of which the Hebrew, the Syrian, and Phœnician were varieties. Thus, in accordance, as I have said, with the speculations of Sir William Jones, the three greatest dynasties of Asiatic language are brought almost into juxtaposition, and that in reference to a chronological period, which coincides with the earliest dawns of history.

In these remarks, I have stated the opinions of the most learned men who have investigated the cuneiform inscriptions. I do not pretend to have an opinion of my own; but if I am entitled to form one, I must confess that it would be opposite to *that* of MM. Westergaard and Rawlinson. I should not believe, without absolute proof, that the Median was not an Indo-European language.\*

The contributions to history and ethnology which may be expected from Palæography, are but limited, since the art of writing was known only to a few of the nations of antiquity. The data which it furnishes have indeed the appearance of greater authenticity than those derived from the examination of languages, but this is principally because they are founded on phenomena which present themselves to the eye, while the testimony of unwritten speech is only heard. This last resource, however, is not only of far greater extent, but is capable of affording results equally deserving of reliance. The visible signs preserved in written memorials, must be translated into sounds before they can give testimony in questions relating to the history of races, and when oral speech is faithfully represented, and due care is taken to distinguish between what is accidental or acquired, and what

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\* If one of the three languages of the Behistun and other Persian inscriptions be really in a Tartar or Northern Asiatic language, it might be conjectured that the introduction of such an idiom took place through the medium of the *Chaldeans, or the Chasdim, and that this people was a northern and foreign race, who came into Upper Asia, at a late period, according to the hypothesis of Schlötzer, Michaelis, and others.*

is essential and original, it furnishes evidence not less credible than that of inscribed monuments.

In returning to this part of my subject, I may observe that every year brings out some new information derived from *Palælexical* researches, and that new associations are continually formed in Europe, Asia, and America, in which they are the principal objects of attention. The academies of St Petersburg and Berlin are now of old renown, and the Society of Northern Antiquaries has already subsisted for several years. The “*Deutsche Morgenländische Gesellschaft*” is of recent date, and the establishment of this association may be hailed as an event of great promise, since it promotes an union of the literary labours of all those learned men in Germany who are engaged in the study of Eastern languages.

Some of the early papers of this Society contain a contribution by a learned Finn, M. Kellgren, who has also published separately a very accurate and interesting work, on the class of languages to which his own national speech belongs; I mean the Ugro-Tartarian languages. Adopting the notion of Julius Klaproth, as to the origination of the tribes composing this family, from two chains of mountains, M. Kellgren terms the whole groupe, the “*Ural-Altäisch Sprachstamm*.” We had some few years ago, a publication on the Finnish language and literature, by Dr Sjögren, of the university of Abo. But this paper, the work of a very distinguished philologist, though the title promised more, contained very little new information, either on the language of the Finns, or the compositions that are extant in it. On the mythological poems of the ancient Finns, the songs of their “*Runonieckas*,” or bards, and the worship of their divinities, Ilmarinen and Väinämöinen, much curious information was collected by Porthan, president of a literary society at Abo, and by Lencquist and Ganander, in the early part of the last century, and the subject has been well treated in a work published a few years since in Swedish, by M. Rühls, of which we have a translation into the German language. A remarkable trait, pointed out by M. Rühls in the poetical compositions of the ancient Finns, is

worth noting, as it suggests an inquiry of ethnological import. In these verses the same principle of composition prevails which has been well known since the time of Bishop Lowth, as the leading characteristic of Hebrew poetry. The second verse in each distich or poetical sentence expresses in a more rhetorical or poetical style, or in a manner somewhat modified, the sentiment which was more simply uttered in the first.\* This is so remarkable a trait of resemblance as to suggest a suspicion that it may be the result of later culture among the Finns, and, subsequent to their conversion to Christianity, or the introduction of the Hebrew Scriptures among them. But it appears to be a relic of antiquity, and is traced in their ancient pagan *Runot* or sacred hymns, addressed to the imaginary personages of their curious and not unpoetical mythology. The observation is the more interesting, as many writers have thought they observed analogy in numerous words of the Finnish dialects to the vocabulary of the Semitic languages. But the Finnish language belongs, in the leading features of its grammatical structure, and in a considerable proportion of its primitive words or roots, to the Ugro-Tartar, or, as M. Kellgren terms it, the Ural-Altaish family of languages.† The essential or

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\* In a poem to Tapio, the god of the woods, an invocation occurs which exemplifies this style of composition.

O, thou Bee, smallest of birds,  
Bring me honey from the house of the woods,  
Sweet juice from the hall of Tapio.

The following invocation occurs in a hymn to the Finnish goddess of "*Disease*," who was styled the "*Daughter of Death*." It is translated by Lencquist.

"Morbus Puella, Mortis virgo (sc. filia)  
Morbos captivos factos includito  
In variegatum vas,  
In splendidam capsam."

† M. Kellgren has not given any new information as to the Lapponic. The affinity of this language to the Ugrian dialects was demonstrated by Gyarmathi and Vater. Some curious remarks on it may be seen in Dr M. A. Castren's late memoir, entitled, "*Von dem Einflüsse des Accents in der Lappländischen Sprache*." This paper was published in one of the last volumes of the "*Memoires présentées à l'Académie Impériale des Sciences à St Petersburg*, Tom. vi. 1846."

deeply-rooted affinities of the various languages belonging to this groupe, have been illustrated with great ability and accuracy of information by this writer. The principal languages which he has compared with the Finnish speech, and which he considers as *sister languages*, are the Ouigourian or Eastern Turkish, the Mongolian, the Tungusian or Mantchu-Tartar, and, lastly, the Hungarian or Magyar. For the future no reasonable doubt can be entertained as to the affinity of these languages and of the races of people to whom they respectively belong; and this must be considered as one of the last great facts in Ethnology, established by linguistic research, since it was unknown even to Klaproth and Abel Remusat. It has been a fortunate event for the progress of literary and ethnological researches connected with these nations, as well as for the social improvement and the tranquillity of the civilised world, that the sway of the great Northern Autocrat has been so long maintained over nearly the whole aggregate of nations belonging to the Ugro-Tartarian family, as well as over so great a portion of the Slavonian race. To the patronage of science, for which the Imperial Government of Russia has always been remarkable, must be attributed the progress already made in exploring the literature of nations, which, until lately, were scarcely known in Europe to possess any thing deserving that name. For example, the literature of the Mongolians, although their language had been cultivated, and they possessed a peculiar alphabet, since the time of Kubilai, the grandson of Tchinghis, was a complete blank, as far as Europeans were concerned, till M. Schmidt of Moscow translated the historical work of the Mongolian Khan Ssanang Setzen, of which M. Abel Remusat thought it worth while to publish an analysis. More recently, we have the commentaries of M. Gabelentz on the literature of the Mantchu-Tartars. The latest contribution to our knowledge of these nations and their literary culture, is a memoir in the last volume of the Berlin *Abhandlungen*, entitled, "*Älteste Nachrichten von Mongolen und Tartaren*," by Professor Schott, already celebrated for his ingenious and most valuable researches into the structure of this family of languages.

The ethnology of the Caucasian nations (meaning the tribes of people who inhabit the chain of Caucasus and the adjoining lowlands, and not the European nations in general, commonly, but with very questionable propriety, so termed) has been a subject of research among German philologists, and several memoirs have lately appeared on the languages of these nations. The last volume of the Berlin Transactions contains several papers on the same subject. Among them is a memoir by Herr G. Rosen, “über die Ossetische Spraché.” The Ossetes are well known to be a branch of the Indo-European stem, insulated among the Allophylian tribes of the Caucasus. This was discovered, as I believe, by Klaproth, whose information respecting the Ossetes was otherwise very defective and erroneous. This people call themselves Irón, and their country Iri, which names are thought to connect them with the Arii or ancient Medes, and with the Aryas, or the higher classes of the Hindoos.\* There is another memoir by the same author on the Mingreliin, Soaneàn, and Abschassian languages, spoken by other nations of Caucasus, the tendency of which is to point out certain common characters in all these idioms, though they are still regarded as radically distinct. I must not omit to notice a memoir on a remarkable Caucasian tribe, the Kubetschi, by the learned Petropolitan academician, M. C. W. Fraehn, which appeared in the fourth volume of the *Bulletin Scientifique de l’Académie Impériale de St Petersburg*,† or to mention that the same volume contains an inquiry into the history of the powerful Afghan tribe of the Jusufzte, by B. Dorn,‡ who endeavours to follow up the investigations of our illustrious countryman the Honourable Mountstuart Elphinstone. With regard to the history of the Caucasian nations it may be remarked, that the whole subject requires further elucidation before we can venture to draw any general conclusions as to the origin of these tribes, and their re-

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\* Is the name of Evì or Ive-land of the same origin ?

† Ueber ein merkwürdiges Volk des Kaukasus, die Kubetschi. Von C. W. Fraehn.

‡ Beytrag zur Geschichte des Afghanischen Stammes der Jusafsey. Von B. Dorn.



lation to the great races of Europe and Asia ; and I believe that this remark coincides with the opinion of Dr R. G. Latham, to whom we have been indebted for a learned memoir on the inhabitants of the Caucasian chain, read during the last winter before the Ethnological Society.

Considerable additions have been made during late years, and even during the last year, to our previous knowledge of the native races of India. In saying this, I need only to advert to the admirable series of papers read in this Society, by General Briggs, on the aboriginal tribes of the Dekhan, of which the learned author seems to know every corner and mountain range, with its inhabitants, with an accuracy and precision altogether unexampled. How ignorant we were only a few years ago of the real facts of Indian Ethnology, may be judged by only recollecting that the late Mr H. T. Colebrooke, one of the most distinguished scholars whose names are known in connection with Indian literature, appears really to have supposed all the languages of India to have been derived from the Sanskrit, and to be nothing else than degraded or much corrupted Prakrits, or popular dialects of that ancient speech. It was first shewn by Mr Ellis, in his preface to Campbell's Grammar of the Telügü, that this opinion was very erroneous, and that the principal languages of the Dekhan, the Tamul, the Telügü, the Malayalam or Malabar, and the Tulava, as well as the Karnataka, the idiom of the central table-land of the Peninsula, are all dialects of one primitive speech, which is quite distinct from the Sanskrit. All these idioms are languages of the civilised nations. The memoirs of General Briggs and other recent philologists, comprise further researches into the history and languages of the rude hill-tribes, such as the Bhils, the Tudas, and the Curumbars of the Nilgherry hills, and other races inhabiting remote and secluded tracts ; and the general opinion seems to be, that all such races are akin to the Tamulian or aboriginal Deckhany stock. The notion, which formerly prevailed in India, respecting the Bhils and the other hill-tribes, was different from this, and may still be true to a certain extent. The Bhils were supposed to be the descendants of outcasts and runaways, or persons who had at different times

made their escape to the mountains, in order to elude the penalty of crimes, or avoid persecution or tyranny in the low countries. In such a country as Hindustan, divided into numberless petty sovereignties, each under the sway of its tyrannical despot, and where the institutions of society are otherwise most oppressive, there must be a great number of persons continually driven to seek refuge beyond the reach of the reigning tyrant. In most half-civilised countries something of this kind is observable. I have been assured by Dr Smith, one of the best-informed and most enlightened travellers who have lived among the people of South Africa, that in that country every tribe of the native races, who have submitted to social regulations, however imperfect, and have acquired some wealth by the cultivation of the soil or by pasturage, have, in their immediate neighbourhood, hordes of outcasts or refugees who hover on their borders, and live by depredation, or on the precarious produce of the chase, or the spontaneous fruits of the earth, roaming through forest and desert places. The Bushmen are thus the outcasts of the Hottentots; and Dr Smith has clearly proved that this is the real origin of the Bushman race. Many tribes of Kafirs have also hordes of outcasts answering to the Bushmen in their vicinity, who rob and plunder strangers, and wander in pursuit of an uncertain livelihood. The Fin- goes, who were subject to the Kosah Kafirs, appear to have been a tribe of this description. Civilised nations, like those of Europe, imprison or put to death unruly people, who cannot be kept in subjection to the laws of society, or they transport them beyond seas; a greater number transport themselves to the colonies and elsewhere. But in countries such as those to which I have alluded, there is no similar resource. The outcasts from among the Hindoos take to the hills; and thus they have greatly augmented, though they have perhaps not in the first instance given rise to, the hordes of Bhils and Goands, and other mountain-tribes. Where no distinct language can be found in use among the people, which is said to be the case in some extensive mountain-districts, it is perhaps most probable that they are chiefly the descendants of refugees. No complete or sufficient series of inquiries has

yet been set on foot, with a view to the comparison of the languages of the mountain-tribes with the idioms of the civilised nations of India, though some attempts have lately been made, which prove the necessity of this investigation before we shall be entitled to draw any positive conclusions as to the relation between different tribes. The results will probably be different in the various parts of India. The idiom of the Tudas in the Nilgherry hills has been partially studied. It is said to display indications of affinity to the Tamulian. It would appear from a very curious paper in the Journal of the Geographical Society of Bombay, for 1846, by Mr Bradley, that the language of the Ghonds of the Guavil hills, has many words common to it and the idiom of the Orang Benua, who are supposed to be the aboriginal inhabitants of the Malayan Peninsula, and the stock from which the Malays of the Eastern Archipelago originated. If this observation should be confirmed by future and more ample investigation, it would lead to an important result in ethnology, as it would not only establish a connection between the native tribes of the two Peninsulas of India, so termed, but would bring nearer to the centres of human migration the stock of that family of people who have spread themselves over the most distant islands of the great Pacific.

I shall take this opportunity of observing that many late writers appear to be under a mistake, who speak of the aboriginal tribes of the Dekhan, as belonging to races who approximate in physical characters to the Negroes or to the Papuas. There are great varieties in the stature and bodily constitution of different tribes inhabiting the various climates and localities of that great country. Some are diminutive and of dark complexion. These are principally the natives of low districts near the great rivers. But even these have no resemblance to the African type; and the Tudas of the Nilgherry hills are a remarkably fine and handsome people, as any one may be convinced who looks at the beautiful portraits of individuals belonging to this race, which are to be seen in the rooms of the Royal Asiatic Society of Great Britain.

Some difference of opinion has arisen respecting the origin

of the languages of Northern Hindustan. They have been long supposed to be dialects of the Sanskrit, nearly in the sense in which French, Italian, and Spanish, are termed dialects of Latin. This was believed at one time to be the case of all the Indian languages; but since the idioms of the Dekhan have been recognised as belonging to a different family, the modern dialects of proper Hindustan, including the Hindi, the Punjābi, and the Bengāli, have still been regarded as legitimate descendants of the ancient language of the Brahmins. It has been contended, however, by Dr Stevenson, that these northern languages are in their fundamental structure barbaric or un-Sanskrit (if such a word may be tolerated), and that the Sanskrit portion has been added to them as a foreign element, nearly as it is supposed to have been added to the Telügü and Tamul. The opinion of Dr Stevenson has been strongly opposed in a very able memoir by Dr Müller, which was read at the last meeting of the British Association, and has been printed in the Transactions of that Society. Dr Müller has proved, if I am not mistaken, that the Bengāli originated as a popular modification of the refined and elaborate Sanskrit, and he has suggested good reasons for extending this inference to the other northern languages of India. The race of the Hindoos themselves, at least the higher castes, or the so-termed twice-born tribes, who call themselves Aryas, must be looked upon as genuine descendants of the Arian conquerors of India, and of one kindred, as Dr Müller suggests, with the Indo-European nations, including the present rulers of Hindustan.

A very interesting contribution to Eastern Ethnology has lately been made by Mr Hodgson, well known by his writings on the Buddhistical books, which he collected while resident in the territory of Nepāl. Mr Hodgson has lately transmitted to the Asiatic Society of Bengal a memoir on the various tribes of Bhotiyan origin who inhabit the mountainous tracts and the intervening valleys under the eastern part of the Himālaya, from the river Kali or Gagre, well known as a great ethnological boundary, eastward to Sikim. All these countries intervene between the elevated line of the snowy mountain-chain and the plains of Hindustan. Mr Hodg-

son terms them the Sub-himálayas. He says that the best illustration of the Himálaya and the Sub-himálayas is by a comparison with the skeleton of a human body, the former being analogous to the spine, and the transverse ranges termed Sub-himálayas to the ribs. The races of people inhabiting the Sub-himálayas are, according to Mr Hodgson, nearly related to each other, and they are all descended from the people of Tibet or Bhôt, the original abode of the Bhotiyan race. They are supposed to have crossed the line of the Himálaya from Tibet about thirty-five or forty-five generations back, or from 1000 to 1300 years ago. The transit was made before the Tibetans had adopted from India the literature and mythology of Buddhism, which they are supposed to have received in the seventh or eighth century of our era. This fact, according to Mr Hodgson, is as strongly impressed on the rude languages and rude superstitious tenets of the Sub-himalayan tribes, as is their Tibetan origin on their peculiar forms and features. The proof of the affinity of all these tribes is to be found in their languages, of which Mr Hodgson has given a considerable specimen, such as may enable us to form some judgment as to the validity of his conclusions. The same paper contains interesting observations on the physical characters of the several tribes, illustrated by a portrait of Phu-chang, a native of Diparchi, in Utsang or Central Tibet, which is given as a specimen of the Bhotiyan physiognomy. The Tibetans are well known to be a race having the broad-faced Turanian or Tartar (Mongolian) physiognomy. The paper contains some remarks, which are important in a physiological point of view, on the permanence of physical types, as well as on the variations which display themselves in these branches of a peculiar race of people who migrated many centuries ago from their original country into one of a different climate, and who, therefore, live under different physical conditions from those to which the tribe was long subjected, and under the influence of which their brethren beyond the Himálaya continue to exist.

I must not omit to mention that a new portion of Professor Lassen's great work on Indian history—his "*Indische Alter-*

thumskunde"—has lately appeared from the press at Bonn. In this work the learned author has gone at great length into the questions connected with the ethnology of India, and his book is altogether one of the most instructive and elaborate publications connected with the history of that country that has yet appeared. Professor Lassen is well known as a most distinguished oriental scholar, and as one of those men who have with the greatest success devoted themselves to the cultivation of Sanskrit literature. We must always except the greatest master of the Sanskrit language who has lived since the age of Valmiki, at least among those who are foreign to the lineage of Brahma—I allude, of course, to the Boden Professor. Lassen's principal object seems to be the history of the early periods of India, which have been less fully treated of by the Hon. Mountstuart Elphinstone, whose principal scope is the history of times subsequent to the invasion of Mahmoud of Ghizni and the Patan conquest. Before I pass from the subject of Indian history, I am bound to mention the publication of the Rigveda, under the direction of Professor Wilson, assisted by Dr Müller, to which Professor Wilson has promised to add an English translation. The Vedas are interesting, as displaying the most ancient form of the Brahminical religion: they are also valuable on account of the language in which they are written. This is said to be a dialect much more ancient than the classical Sanskrit, or the language of the Indian poems. A most curious circumstance in connection with the Vedic language is the relation in which it stands to the Zend, the idiom of the original text of the Zendavesta. It was long ago remarked by M. Eugène Burnouf, whose great work on the Yaçna shews how profoundly he has studied the scriptures of the ancient Magians, and the observation has been confirmed by Professor Wilson, that the Zend has a much nearer relation to the idiom of the Vedas than to the later and more polished Sanskrit. The Zend language is the greatest problem of eastern antiquity. If we suppose this language, as the fact just stated seems to argue, to have been coëval with the idiom of the Vedas, we must carry back the age of its prevalence as a living speech to the fourteenth century before the

Christian era, since that is the date fixed upon by general consent as the period when the Vedas were composed, or perhaps compiled. But the writing of the Zendavesta, and even the invention of the characters in which it is written, is confessedly much more recent. It is apparently of comparatively modern date. Many learned men are of opinion that the greater part of the Zendavesta betrays otherwise indications of a late composition, and that neither the written character, nor the text of the Zendavesta as it now stands, can be more ancient than the elevation of the Sassanian dynasty. Major Rawlinson has observed that the compilation of the reputed works of Zoroaster, for which the Zend alphabet is supposed to have been formed, must have taken place at a period when the contents of the Cuneiform Inscriptions had already faded from public memory among the Persians. "Otherwise," he says, the "priesthood could never have had the audacity or the desire to darken authentic history by allusions to the story of Jemshid and other fabulous personages, which occur in the Vendidad Sade and the ancient hymns of the Zendavesta, whence originated the romantic fables of the Shahnameh." But if the different compositions which form the Zendavesta were first committed to writing as late as the age of Ardeshir Babegan, in what form can we suppose them to have been preserved during the sixteen or seventeen centuries which preceded, and which must be interposed before we can go back to the age of the Vedas, and the time when the Zend language is supposed, on the hypothesis above stated, to have been a national speech? The supposition that the priests preserved the whole of these long prose compositions in a language extinct, in their memory, exceeds the measure of belief.

We have had a very interesting contribution to the ethnology of Australia in a memoir by Mr Miles, who, during his residence at Sydney, where he is a magistrate, has availed himself of extensive opportunities of acquiring information respecting the habits and characteristics of the aboriginal people of the country. His paper, which has been printed, was read to the Ethnological Society during the last winter, and we have seen a specimen, sent us by the author, of Austra-

lian painting, viz., the impression in some real pigment of an open hand, which is seen in various places upon rocks, and which probably bears some symbolical meaning. We have also received a paper on the Natives of Eastern Australia from Mr George Barney. It was reported some months since that Mr Burnett, Deputy-Surveyor, who was sent on a journey of discovery for the exploration of the Bogue River in New South Wales, had lately returned, and we may expect some results from his expedition tending to the increase of our knowledge of the native tribes.

A new periodical work has been lately established under very favourable auspices, designed to elucidate the ethnology of the Indian Archipelago and the adjoining countries, including the maritime states in the Indo-Chinese Peninsula. The editor is Mr Logan, a gentleman of great literary enterprise and zeal in the cause of science, who resides in a place of all others likely to afford opportunities for the extension of our knowledge respecting the objects of the publication, namely, in the new and thriving British settlement of Singapore. It is a journal published monthly, and commenced in July 1847. It is intended as a channel for communicating to European readers the past, as well as the contemporaneous discoveries of the Dutch in the Eastern Archipelago, who, in their different settlements publish much that is very little known in Europe, and likewise accounts from English and American residents in Borneo, Java, Bali, the Philippines, Siam, and other places. The parts already published of this journal contain many valuable papers, among which is a memoir on the Dyaks of Borneo, translated from the Dutch; an original paper on the Orang Benua of Johore, a race of wild people, who, in their physical characters, resemble the Malays, and another on the Orang Sabimba, on the extremity of the Malayan Peninsula. It seems that the term "Orang," in the Malayan language is common to human beings and to apes. The authors of these papers inform us, that the above-mentioned tribes of human oranges differ greatly among themselves in physical characters, some having faces which are very narrow in the forehead, and very broad in the plane of the zygomata or of the cheek-bones; while in others the face is very



narrow across the cheek-bones, and amazingly wide or broad above the eyes. The same journal contains translations of Temminck's account of the Dutch possessions in the Archipelago. In one number there is an interesting paper on the ethnography of Cochin-China, and a curious statement of the annual remittances which Chinese settlers at Singapore send to their families in China. It seems that the Chinese, whom we are accustomed to regard as possessed of few social virtues, have this good quality in a remarkable degree of making provision and personal sacrifices for the benefit of their relations and families. The settlers in Singapore remit large sums from the profits of their trade and parsimony to their friends in China, living themselves, year after year, amid great privations. We have been told in other quarters, that the Chinese are led by this sentiment to a greater display of disinterestedness, and that persons condemned to be executed in the barbarous Chinese method can find substitutes, willing to undergo even capital punishment for the benefit of their families.

A Narrative of the Voyage of Discovery performed by Captain Blackwood, R.N., on board Her Majesty's ship Fly, written by Mr Jukes, the naturalist to the expedition, contains new and very interesting information respecting the native tribes of New Guinea, and some of the adjacent islands. I shall not attempt to extract the ethnological statements which this work contains, as they could not be compressed within a short space. The book is written in a very lively and interesting manner, and it is easy of access. The writer has given in many particulars a more correct account of the Papuas and other black tribes to the northward of Torres Straits, than we have before obtained. In regard to the Haraforas or Alfoers, a people about whom much has been written, but nothing until very lately accurately known, Mr Jukes coincides with the opinion communicated to me by my late friend, Mr Earle. I have already put into print the substance of this account.\*

Numerous books have issued from the press, containing

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\* Researches into the Physical History of Mankind, vol. v.

accounts of recent travels in various parts of Africa. One of the latest of these describes the journey of Mr James Richardson, who has visited some tribes of the Tuaryk, of whom, previous to his travels, we knew only the names. A very curious book relating to *Soudan*, in the interior of the Continent, is the translation lately made by Dr Rosen, from the original narrative of Sheik Mohammed Zain-el-Abidin in Central Nigritia. We have no recent accounts of the Abyssinian nations, with the exception of a paper read by our enterprising and meritorious countryman Dr Beke, at the last meeting of the British Association, on the original seats of the Galla, which the writer supposes to have been the country to the northward of the Mono-Moezi, in Eastern Africa. M. Anthony d'Abbadie is, as I believe, still in some part of Abyssinia. The exile from that country of the learned and indefatigable Mr Krapf, has been contingently a fortunate event for the extension of our knowledge, since he was induced to seek a new sphere for his exertions as a Christian Missionary. Having fixed his abode in the country of the Suaheli, a comparatively civilised and trading people of the Kafir race, who occupy the coast of Ajan and Zanzibar, Mr Krapf has studied several of the languages of the native races; and he has transmitted to the celebrated philologist, Von Ewald, materials which have enabled that writer to throw a new light on the ethnology of South Africa. Some recent notices of the Kafirs, near the Cape, are to be found in the narrative of Mr Bunbury, a very ingenious and intelligent traveller, who has visited the interior of the colony. The papers read before this Society, by Mr Daniel, contain many new and original observations on the native races of Kongo and the adjoining countries; and Dr T. R. Heywood Thompson has contributed to extend our knowledge of the tribes of the more northern part of the same coast by two memoirs, which he has read on the Adiyah of Fernando Po, and on the Kroomen of the Grain Coast. Neither of these writers has added much, with the exception of Dr Beke, and the Rev. Mr Krapf, to African glossology; but we may expect a great extension of our knowledge of African languages, if Mr Daniel should be preserved to return from his dangerous abode on the Gambia, whither

he lately went with a firm determination to make extensive inquiries into the languages and history of the Fulahs, Mandingos, and other inhabitants of Senegambia, and Western Soudan.

I can say but little on the progress of American Ethnology during the last year. In the preceding year, a very learned essay was read before the Ethnological Society of New York, by Mr Bartlett, the secretary of that Society, on the progress of Ethnology. The second volume of the Transactions of this Society has not yet reached England ; at least I have not yet been able to obtain it from the American publishers, though it has been reported to have made its appearance in America. Some portions of it have, however, been received, among which is an extensive memoir by Mr Schoolcraft, well known as a man of great ability, on the history of the nations belonging to the Great Algonquin or Lenapian family. It has been reported, that the venerable M. Albert Gallatin has completed his great synoptical work on the races of people forming the aboriginal population of North America, a work which, together with the luminous and critical investigation of the Mexican antiquities, by the same writer, places him in the very highest rank among those who have contributed to promote ethnology and the history of mankind. M. Gallatin is the only survivor of three great men, to whom we owe principally the exploration of North American Ethnology. Two of them, M. Du Ponceau, who was the leader of his countrymen in this pursuit, and the learned and accomplished Mr John Pickering, have already ceased to labour for the advancement of human knowledge. Taken altogether, the works of these writers comprise a great body of information on the Archæology of the New World, and form an imperishable monument to the literary fame of the writers and of their country. Their example has given an impulse which will continue to actuate their countrymen ; and we may expect a great deal from the researches of Anglo-Americans in those extensive regions which have lately fallen into the government of the United States. We have already heard, that a great mass of new information respecting the natives of New Mexico has been collected by Lieutenant Abert, a

topographical engineer, who has lately returned from the Comanche territory. The opinion of the writer, founded on his own observations, is, that the tribes of New Mexico are of the same race as the ancient Aztecs ; and that the migration of the Aztecas from the North, into the valley of Anahuac, recorded in their ancient pictorial annals, was a real historical event. This opinion accords with that of Mr Ruxton, who read a memoir on the same subject during the last session of the Ethnological Society.

Some other contributions to American Ethnology have been made during the last year. There are several papers on American languages, chiefly those of the north-western part of the Continent, by our learned colleague Dr R. G. Latham, and others by Mr Isbister, which may be seen in the recently published volume of the Transactions of the British Association. I may add, that the work of Commander Mackintosh, on the History of the River War of the Parana, in South America, contains some notices of the Guarani, the principal native race of Paraguay and the Brazilian countries.

I have now conveyed, though in a very imperfect manner, the recent progress which has been made in ethnology, in two of the separate paths pursued by the explorators of this department of knowledge. It remains for me to make some brief remarks on the investigation of ancient sepulchral remains, which I have termed *Palætaphia*.

The sepulchral antiquities of various countries have long ago been examined with a view to the elucidation of ancient art, but no attempts have been made, until very recently, to throw light, by the medium of these researches, on the physical history of the several races of men. It now appears obvious, that, by this investigation, many questions connected with ethnology may be elucidated, since there are, in various countries, sepulchral remains of different periods, the relics of successive races of people who are known to have occupied them ; and these remains may be distinguished from each other by the form of tombs, the modes of sepulture, and the relics of art, and by other incidental tokens which are discovered in them.

Several northern physiologists and antiquarians, Eschricht

of Copenhagen, Professors Nilsson of Lund, Retzius of Stockholm, and Rudolph Keyser of Christiania, deserve our gratitude for having opened new views in the ethnology of ancient Europe, and for having led the way to a more careful and scientific examination of sepulchral remains than we had before contemplated. Professor Nilsson's great work on the contents of Ancient Tombs in Scandinavia is well known ; and we were much interested in the curious memoir which was read by the author at the last meeting of the British Association.

The opinions of Professor Retzius were explained to us at a meeting of this Society, during the last winter, by Dr Santeson, his colleague in the same University ; and a memoir was read on the same subject, by Dr Norton Shaw, to the British Association. There are some minor points of difference between these northern ethnologists, but the main principles of their theory correspond. They mark two or three successive periods in the population of Europe ; and they distinguish the relics belonging to each by certain craniological characters, confirming the distinction and the ascription of different degrees of antiquity to each by the modes of burial, the situation and description of tombs, and the remains of art found in them respectively. Professor Nilsson goes farther ; he thinks that he has recognised a certain physical type in human remains associated with certain organic relics of animals, indicative of an ancient date in the history of the globe. The barbaric age of Scandinavia reaches back, according to Professor Nilsson, to the era of extinct animals, and to a period in which the surface of the earth was very different from what it has been since the commencement of historic times. Those ancient barbarians, the contemporaries perhaps of mammoths and mastodons, had skulls of a peculiar shape, and these skulls are found only in sepulchres containing implements of the rudest kind, made of stone, flint, bone, with ornaments of coral and amber. The ruder nations had, according to Professor Retzius, heads of a rounder form, having a shorter longitudinal diameter than those of the more cultivated people of later times, in whose tombs are found metallic implements, and ornaments indicative of greater ad-

vancement in arts. These last are the Dolicho-cephali or long-headed people of Retzius. Such are the inferences which very intelligent men have deduced from a survey of the sepulchral remains of northern Europe. How far they will accord with the results of similar researches in other countries we cannot as yet determine.

The subject of human races, and their division in the population of Europe, appears suddenly to have assumed an importance in public attention, which there was heretofore no reason to anticipate, since tribes and nations seem disposed again to break themselves up, and divide according to their races and languages. Races are made the groundwork of political coalitions, and a difference in stock and lineage becomes a plea for separation and hostility. If politicians come down into the ground of the ethnologist, they might condescend to receive a lesson from the science which he cultivates; and this would teach them that the mixture of races is often much more advantageous than their separation. Nothing is better established than that tribes and races of organised beings improve by the intermixture of varieties. A third stock, descended from any two races thus blended, is often superior in physical and psychical qualities to either of the two parent stems. The fierce indomitable spirit of one, mitigated by the more docile and tamer disposition of the other parent stock, produces a more generous and noble offspring. Facts which seem to establish this principle are well known in different provinces of the organised world; and corresponding observations have been made in the history of mankind. Without resorting to distant regions, we may observe that the English and French are mixed races. Who can say that our Saxon stock has not been improved by the mixture of other races engrafted upon it, or that the French, though partaking much of their old Celtic character, are not a great improvement on the original Celts. In mentioning the Celts, I am reminded of the allusions so frequently made in late times to the divided population of Ireland, said to be partly Saxon, and in a greater proportion Celtic; and I cannot withhold a remark, that a great mistake is connected with the prevalent notion on this subject. It is only by extending the

meaning of the term beyond its proper and ancient acceptation, that we can call the Irish a Celtic people. I think it has been proved by evidence of the same kind, but perhaps much more abundant, and more easily collected, than that by which Baron William Von Humboldt elucidated the history of Spain, and marked out the extension of the Euskarians and of the Celtic inhabitants of that country, that the language prevalent through all Celtic Gaul, and all the Celtic countries on the Continent of Europe, was nearly related to the modern Welsh and Armorican, and but very remotely to the Erse. These two languages are often termed dialects of the Celtic speech ; but they are not dialects of one language, though they may be termed sister languages. The analogy between them is rather comparable to that of the Latin to the Greek than to the resemblance of really cognate dialects, such as the High and Low Dutch, the Spanish, Italian, and French, or the Polish and Russian. The Celtic were the people of Gaul, and of Britain. The traditions of Ireland uniformly deduce the people of that island from Spain, and ultimately from the east, and not from Britain or Gaul. Their language, in the phonetical structure of its words, is much nearer to the old Italic dialects, and also to the Sanskrit, than it is to the Welsh or Celtic. The Irish were a people greatly superior to the real Celts in poetical genius, and in all mental endowments, and after their conversion to Christianity, became one of the most intellectual nations in Europe, and were the civilisers of a part of it. We have no proof that their language was ever prevalent in Britain or in Gaul, where all the topographical names are easily explicable by a Welsh etymology, as are all the words of the Celtic language preserved by the classical writers. It is, therefore, a great mistake to speak of the descendants of Oisín and of Fingal, as if they were of the same Celtic lineage with Brennus, and the disciples of the Druids.

There is but one point of view in which ethnology comes into any relation to civil or political questions, and this relation is very remote, and a matter of doubt. It has been made an element in moral statistics. One of the celebrated writers on this science attributes the different proportions of violent

crimes in different parts of France to the diversity of races in the population of that country. M. Quételet says, that within the limits of ancient Austrasia, where the population is in great part of German descent, there are fewer crimes against the person than in other districts inhabited by the descendants of the Celtic and Iberian races. This observation is worth recording, but when so many modifying influences are operating, it is impossible to estimate the efficacy of any particular cause in so remarkable a result.

The foregoing Address was probably Dr Prichard's last work in aid of Ethnology, a science which owes more to his extensive erudition and indefatigable labour, than to the exertions of any other man. We shall be joined by our readers in unfeigned grief at the loss which we have sustained in his death, which took place on the 22d of December last.

From his high position as a physician, as a profound scholar and historian, as well as an ethnologist, it may be expected that several notices of his life will be given by the societies of which he was an honorary member. One has already been presented to the Ethnological Society, of which he was president at the time of his death.

It will be well if his example induce others to pursue, with the same patient zeal, and with the same undeviating love of truth, the interesting and important researches to which the larger portion of Dr Prichard's life was devoted. An irresistible stimulus to this work should be felt in the fact, that the extinction and fusion of races, which is rapidly going forward in the present day, are so far removing and obscuring the materials for research, that delay is necessarily attended with loss which is not to be repaired.

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